

COURTING IN MEXICO.

The Chivalrous Lover Has to Put Up With a Good Deal Before He Wins.

WATCHING FOR THE GIRL.

Wears His Heels Into His Ankles Facing Beneath Her Window.

HE PAYS THE WEDDING EXPENSES.

The Cooking Is All Done Over Charcoal and Ranges Are Unknown.

MORALITY OF THE SISTER REPUBLIC.

ADALAZARA, MEXICO.

Aug. 18.—Guadalajara is the Athens of Mexico. It is the heart center of the Republic, and though it is little known in the United States the city contains 100,000 inhabitants, and it has one of the finest theaters on the American continent. It is one of the oldest cities of Mexico, and up until a year or two ago it was several hundred miles away from a railroad. It is a city of wealth and culture. It has the finest looking men, and the prettiest girls of our sister Republic, and there is no better place than here for the study of the senorita in all her caprices and all her beauty.

The women of Eastern Mexico have round, plump faces. Their noses are inclined to thickness, and their complexions are often sallow. The girls here have features of the Greek cast, and even in the markets and among the peddlers about the plaza you find faces that might have served as models for Praxiteles. Their hair is usually of a rich blackness, and it grows so luxuriantly that the average girl has locks which reach below her waist.

HOW THEY CARE FOR THEIR HAIR.

The Mexican woman is very particular about her hair. She washes it several times a week and goes from the public bath with it dripping down her shoulders and over her back. She will see women with their hair hanging in this way in any Mexican city, and the custom is as common among the rich as the poor. The eyes of the Mexican woman are large, dark, liquid and full of soul. They are frank and honest, but by no means bold, and the maidens have all the modesty and coyness for which the Mexican girls are famous.

MEXICAN GIRLS HAVE NONE OF THE FREEDOM OF OUR AMERICAN MAIDS.

Until within a year or so the daughter of a Mexican gentleman never thought of going out to the street alone, and you saw few girls riding or walking without their mothers, their aunts or some ugly old woman in a black shawl who acted as chaperone or diener. The foreign residents of Mexico City have taught more freedom, but the girls still stick to their dummies and none of them are allowed to receive gentlemen callers. They are backward in the presence of men, and they have neither unknown correspondents nor boarding school flirtations. The girls are brought up at home and a favorite pet name for them is chickens.

AMUSING SYSTEM OF NICKNAMES.

Young girls are called pollitas or little chickens and old girls are familiarly called pollas or grown chickens. It is needless to say that the Mexican custom of nicknaming the pollitas. The men have their nicknames as well as the girls, and they are known as gallos or gallinos, and this, strange to say, is Mexican expression meaning young or old rooster. This, however, is not so much different from our own custom, for we do not contemptuously apply the name "old rooster" to the men we despise, and it is not one of our most endearing terms for girls (that of the duck).

THE SENORITA MARRIES EARLY.

The American girl who is old at 13 or 14 is regarded as a spinster. In Mexico the girls are married at 18, and the law provides that she may be married as late as 25 she begins to verge on old-maidhood and at 30 she is nearly as old as Methuselah. Her rapidly, wives are old and fat at 30, and I see but few women with gray hair. Mexican marriages are often arranged by the

he may hire a band. The girl, if she falls in love, may drop him a rose or so, or she may smile upon him, or finally, when he has won her heart into his snuggles, he may be invited to call. This indicates that the family like him. They like him so well that they say in the room during all his calls, and for he invites the girl to go any place with him he has to take her sisters, her cousins and her aunts with him. If he still perseveres he is given a chance to see her alone for an hour or so, and he knows that this means that it is time for him to propose. If he does propose the girl tells him that he must ask mamma or papa, and she does this because she finds that their conditions are decidedly practical ones.

IT'S AN EXPENSIVE BUSINESS.

The question of dollars and cents enters into the mind of the young man who has to pay all the bills. He buys her wedding outfit and wardrobe, gives her dresses and jewelry. She does the selecting and sends the bill to him. If the young man is very much in love he may give his bride carriages and he will find that the bills must not exceed a limit beyond which the bills must not go. The groom is expected to furnish the home, if the young couple go into an establishment of their own and if not he is expected to go into his wife's family and live with them.

AFTER A MAN HAS GONE THROUGH THE BEAR BUSINESS, HE WASTES HIS SUBSTANCE IN TAKING HIS FUTURE WIFE'S RELATIVES TO PARTIES, AND HAS GONE THROUGH THE INDIAN CUSTOM OF BRIDING HER IN THE PRESENCE OF HER FAMILY HE FINDS THAT HE STILL HAS SOMETHING TO DO BEFORE HE CAN GET MARRIED.

Divorce is less frequent in Mexico than in the United States. It is little chance for a fraudulent wedding. Two months before the wedding an announcement must be registered at the cathedral and the priest must register in the civil court. Outside the court door the names of the couple must be put upon a bulletin and kept there for 20 days preceding the wedding and there must be a wedding before the priest and then one before the judge.

AMERICANS MARRY THREE TIMES.

At this last ceremony there must be six witnesses, and one of these must be the priest of the church. There has to be a fire found a number of Americans who had married Mexican girls, and an American girl goes through a third wedding in addition to the above two. This is in connection with the American Consul and at the close of it he is tied to his wife as fast as the countries and a church can make him. At some of the Mexican marriages a cord with two loops is fastened around the neck of the bride and groom and the groom gives the bride money as a sign that she is to have her hand in the family pocket-book.

AS SOON AS THE WEDDING IS OVER THE COUPLE GO TO THE BEST PHOTOGRAPH GALLERY IN THE CITY AND HAVE THEIR WEDDING PICTURES TAKEN.

I have taken a good many pictures in Mexico, and I have to confess that the Mexican woman is very particular about her hair. She washes it several times a week and goes from the public bath with it dripping down her shoulders and over her back. She will see women with their hair hanging in this way in any Mexican city, and the custom is as common among the rich as the poor. The eyes of the Mexican woman are large, dark, liquid and full of soul. They are frank and honest, but by no means bold, and the maidens have all the modesty and coyness for which the Mexican girls are famous.

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RESPONSES OF THE DISPATCH.]

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THE CUSTOM IS POPULAR AND TIME-HONORED.

No high civilization is ever imposed upon a lower but what a struggle results. In Anam and Tonquin it takes the form of an attempt to suppress traffic in girls and women which is secured to the Mongolian races. Girls are valuable property from the moment of birth. They are not sold as slaves but are "adopted for a consideration" by the parents, by either gift or adoption have the legal right to let out their daughters at a certain monthly rent or to sell them for a round sum. The girls are not less respected and they are in the least; but on the contrary is highly esteemed as one who is aiding in the support of her parents or in their accumulation of wealth.

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A BREAK STATESMAN.

Remarkable Specimen Who Broke Into Congress From Tennessee.

HIS NAME WAS JAMES MULLINS.

When He Spoke Everybody Stopped Work and Got Ready to Laugh.

SAMPLES OF HIS STYLE OF ORATORY.

[WRITTEN FOR THE DISPATCH.]

No more remarkable specimen of the possibilities under a high protective tariff has ever been seen in the House of Representatives than was James Mullins, and it would be interesting to know the exact circumstances, conditions and environment that combined to produce such a character. All that I know of his previous history is that is told of him in the brief notice in the Congressional dictionary. He was born in Bedford county, Tenn., in 1807; received a limited education; worked on his father's farm during his minority, then became a millwright; in 1831 was made a militia colonel; was sheriff of his county for several years; was compelled, on account of his devotion to the Union, to flee within the Federal lines for safety; became a staff officer; participated in the battle of Murfreesboro; was a delegate to the Nashville Convention in 1856; was elected to the State Legislature the same year; was elected to Congress in 1858 and elected a single term to Congress.

HIS SPEECH WAS WONDERFUL.

Mullins hailed from East Tennessee, and the wonder was that sort of a constituency must have been that sent such a Representative to Congress. He was a hardy, man of undoubted ability, with a dreamy, meditative manner, and the look of a man who had seen a great deal of life. He was a man of undoubted ability, with a dreamy, meditative manner, and the look of a man who had seen a great deal of life. He was a man of undoubted ability, with a dreamy, meditative manner, and the look of a man who had seen a great deal of life.

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